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EDITORIAL

FOR nearly half a century the authority of the Church, in the person of the Popes, has been urging in encyclicals and elsewhere the necessity of a more active and indeed more vocal participation of the faithful in the offering of the Mass. It is of course possible for anyone possessed by a deep love of the Mass and well instructed in its meaning, to participate in it actively and completely and therefore with great fruitfulness, yet in silence. But a love of the Mass presupposes two things. It presupposes a love of Christ crucified and risen, and a deep sense of what he has done for us by his redeeming power. It presupposes too a corresponding sense of the intimate connection and even identity between what Christ our Lord did for us once for all on the Cross of Calvary, what he does for us perpetually in pleading that sacrifice in the heavenly places where he now is, and what in consequence he is doing for us sacramentally in the Mass by the ministry of his priests.

For the Mass is a mystery, the whole mystery of redemption, made available to us here and now in our day-to-day twentieth-century lives, by the operation of the Holy Spirit within the life of the Mystical Body. It is therefore primarily something done for us, not by the priest, who is one of us, acting on our behalf in Christ's name, but by God himself, in his mercy and pity for our helpless human condition. Only a deep realization of this, not necessarily a realization that can be explained or put into words, will lead to that love of the Mass which enables us to appropriate through it the fruits of our redemption. Without this co-operation on our part by the grace of the Holy Spirit even the power of the Cross made available to us in the Mass will be unavailing.

Primitive peoples in past ages, and even today in countries to which the good news of Christ's redeeming love has hardly penetrated, have had and have a deep sense of their dependence upon the powers of the unseen world, and with this goes also a sense, inadequate and distorted though it may be, of sin and the need of atonement for sin by sacrifice. But today the world in which we live has moved rapidly away from the realization of any kind of dependence upon God, and in consequence the sense

of sin with its need for redemption is greatly weakened and diminished.

In a recent Gallup poll instituted by the *News Chronicle* only five to six per cent of the 2,250 persons interviewed declared against belief in a God, yet 85 per cent gave a negative answer to the question whether to be a Christian there is any need to go to church. Of course the conclusions to be drawn from such enquiries must necessarily be very rough and ready. Yet these statistics at least seem to indicate that the common conception of God is largely *deistic*; that is to say, his relation to us and our obligations to him are regarded as extremely restricted, so much so that they may be summed up by the belief that, apart from the grosser and more obvious forms of wickedness, we can normally go our own way without regarding him, and everything will somehow come right; but that in a crisis he may be profitably appealed to for help. It would not perhaps be unfair to say that this represents the attitude of a large number of the 85 per cent who do not think the worship of God in church to be a necessary element in living a Christian life.

It can hardly be doubted that this *deistic* attitude impregnates the contemporary religious atmosphere or that Catholics as a body are deeply influenced by it. There is a tendency in all of us to adopt a *cosy* conception of God, a projection of human wishful thinking, and a consequent neglect of God's providential guidance of our lives and of the obligation of doing his will, not merely at certain definite points, but in all things and at every moment. A further consequence of this is a minimal sense of sin and of the need for redemption from its power over us. Hence there follows a lack of appreciation of the Mass, especially in its corporate aspect, making available to the members of the Mystical Body as such the atoning work of Christ.

The three main articles of this number of *THE LIFE OF THE SPIRIT* all deal, from different angles, with the Mass at its deepest level as the all-sufficient sacrifice. Much may be done to deepen the sense of this fundamental significance of the Mass by promoting ways and means of a more active and corporate participation in it. But such ways and means must be wholly free from the tendency, which they appear in some cases to foster, to substitute instruction *about* the Mystery of Redemption for penetration *into* it by faith and the gifts of the Spirit. Thus unwittingly the

fundamental need of our human condition, a realization of our utter dependence upon God's mercy and upon the redeeming power of the Cross of Christ, is in danger of remaining largely notional, and elements of the contemporary deistic attitude are unconsciously cultivated.

★ ★ ★ ★

We are grateful to Fr Ambrose Farrell for his clear and unequivocal statement of the law of the Church concerning non-Catholic baptism in the Comment he contributes to this issue of THE LIFE OF THE SPIRIT and which appears on page 574. In justice, however, to the other commentators on this subject we feel it should be pointed out that neither Fr Bullough, Fr Hastings nor the Editor has in any sense called that law in question. The argument is not about the law, which is not impugned but upheld; it is about the carrying out of the law.

Fr Farrell says that due investigations should be and are made in the individual case, into the question of the validity of non-Catholic baptism. He implies therefore that it is the duty of the clergy to make such investigations in the case of each convert they receive, and that they do in fact do so. Fr Hastings maintains that in the great majority of cases conditional baptism is administered automatically without any investigation whatsoever; thus giving rise to the supposition, common among non-Catholics, that their baptism is considered by us *ipso facto* invalid because it lacks Catholic authority. This was of course a Donatist position and it gives Fr Hastings' remark its point.

So far from 'stirring up public opinion in the hope of discouraging the clergy in the performance of their duty' (the words are Fr Farrell's), Fr Hastings thinks it reasonable that public opinion should be stirred up in the hope of encouraging the clergy to carry out the duty of investigation which Fr Farrell himself declares to be theirs. Nor is Fr Farrell very happy in his implication that Fr Hastings and the Editor, in favouring this, are propagating a Protestant conception. The Church does not of course, at least in the last resort, determine her teaching and discipline by the public opinion residing in the minds of the faithful, but as history repeatedly shows she necessarily makes use of it both in the process of defining dogma and in making

and changing her laws. The definition of the Assumption, as the Apostolic Constitution *Munificentissimus Deus* shows, and the changes in the law of the Eucharistic fast are cases in point. She often, too, sets about the correction of abuses in response to public opinion. These are not Protestant but thoroughly Catholic conceptions.

The burden of THE LIFE OF THE SPIRIT discussion therefore is mainly confined to a difference of opinion concerning the extent to which it is at present feasible by investigation to be certain of the valid performance of any particular non-Catholic baptism. It also concerns ways by which the necessary evidence for this might be made more readily available. It is in no way concerned to criticize or change the law of the Church itself.



THE ALL SUFFICIENT SACRIFICE

Sidelights from Psychology and Anthropology

VICTOR WHITE, O.P.

THE Editor asks me to write on 'the nature of sacrifice, showing how the Mass is a sacrifice'. It sounds quite simple. It is as if I were asked to speak on the nature of Buttercup, and show that the flower you have picked is a buttercup. I can get a dictionary description of Buttercup, show you pictures of the species of *Ranunculus* called buttercup, compare your specimen with these descriptions and pictures, prove to you that there is no difference whatever between them, and conclude without a shadow of a doubt that you have picked an authentic, genuine sample of the class 'Buttercup'.

We might proceed in the same way with this present assignment. We might look up the word 'Sacrifice' in a standard dictionary; or start from some good definition of 'Sacrifice' from some Doctor of the Church. Then we could take a good look at what happens at Mass, show how it fits the definition, and conclude that Holy Mass is undoubtedly a genuine specimen of the class 'Sacrifice'. Or we could do some original research of our

own: take a look at all the strange rites and ceremonies, the bloody butcheries and slaughters, the cruel burnings and knifings as well as the noble self-denials or trivial losses of income, which men have called 'sacrifices', then find some sort of common denominator of the lot, and finally try and fit Holy Mass into whatever sort of idea of 'sacrifice in general' we have managed to extract.

Some theologians have, in fact, gone about matters in some such way. But it seems to be a very mistaken way. It may perhaps be the right way to go about comparative religion. But it is not theology, and to mistake it for theology can have some odd results.

It is not theology, because to the man of faith just what sacrifice means is not shown in any dictionary, nor by any general conception obtained by induction from any number of pagan or even Hebrew rites. The nature of sacrifice, the meaning of sacrifice, is shown to him in the unique event of the sacrifice of Jesus on the Cross, his dying for our sins, and rising for our justification. Calvary is not just one specimen (not even the best specimen) of the class 'sacrifice'. The man of faith (and the theologian, whose job it is to elucidate his faith) may not judge whether or how what Jesus does is a sacrifice by comparing it with Old Testament or pagan standards, or with *a priori* definitions. Jesus on the Cross is himself the standard whereby other sacrifices, or definitions of sacrifice, are to be judged: it is illegitimate to make *them* the criterion of what *he* does. 'Sacrifice', we see, is not a class of objects like 'buttercup', in which the authenticity of one can be judged by comparison with others or by generalized definitions or descriptions. On the contrary, to the man of faith, the right of other 'sacrifices' to be called such must be judged by the measure in which they approximate to, or resemble, or seek similar results to, what Jesus Christ does on the Cross and in Holy Mass.

But, for the very reason that these 'sacrifices' do approximate to, resemble, or seek similar results to, what Jesus does on the Cross and in Holy Mass, they serve to illustrate, and help us to understand better, what it is that Jesus does. This is the method, the underlying thought, of the Epistle to the Hebrews. This epistle does not set out to show that Jesus is one specimen of the class 'priest' who performs one specimen of the class 'sacrifice', but on the contrary that these priests and sacrifices (here of the Old

Testament)¹ enable us to understand better what Jesus is and does 'once for all', subsuming and transcending them all and thereby rendering them obsolete.

So, it may be said that modern studies in comparative religion, anthropology and depth-psychology about priests and sacrifices may enable us to understand better what Jesus does on the Cross and in Holy Mass; and also what we are to do, and he does to us, at Holy Mass. Truly, these researches do not tell us anything new about the Cross or about Mass that theologians and preachers have not constantly taught us, but perhaps they can help us to see better what the theologians and preachers mean.

But before we illustrate this, a parenthesis is perhaps necessary. It is, or should be, axiomatic for Catholic theology that the sacrifice of the Cross and the sacrifice of the Mass is one and the same sacrifice. The Council of Trent is very clear about this (Session 9, chapter 2): 'The same Christ, who offered himself by shedding of blood on the altar of the cross, is contained and bloodlessly sacrificed in the divine sacrifice which is performed at Mass. . . . The victim is one and the same, and the same is he who now offers through the ministry of priests, as he who once offered himself on the cross: only the way of offering (*ratione offerendi*) is different.' We do not then have to look in the celebration of Mass for something which will make it a sacrifice *apart from* the sacrifice of the Cross, for it is *not* a sacrifice apart from the sacrifice of the Cross. The Council of Trent does not tell us what the 'different way of offering' is; but only what it is *not*: it is *without* blood-shedding. But it implies that it is a *ritual* and *symbolic* way: the body and the blood are offered in the symbols of bread and wine, and 'through the ministry of priests'.²

'In every sacrifice', wrote St Augustine, 'there are four things to be considered: *to whom* it is offered, *by whom* it is offered,

¹ This fact should not invalidate the application of a similar method to other sources. The Epistle itself refers not only to the Mosaic ordinance, but also to the sacrifices of Abel, Abraham and even (*par excellence*) of the 'pagan' Melchisedech. It is just these three non-levitical sacrifices which are mentioned in the Canon of the Mass.

² This is now authoritatively made clear in the encyclical *Mediator Dei* (Pius XII, 1947), para. 74: 'The divine wisdom has devised a way in which our Redeemer's sacrifice is marvellously shown forth by *external signs symbolic* of death. By the "transubstantiation" . . . both his body and blood are rendered really present; but the eucharistic species under which he is present *symbolize* the violent separation of his body and blood, and so a *commemorative showing forth* of the death which took place in reality on Calvary is repeated in each Mass, because by distinct *representations* Christ Jesus is *signified and shown forth in his state of victim*.' (Italics ours.)

what is offered, for whom it is offered.'³ In Christ's sacrifice, St Augustine continues, it is 'one and the same Mediator' who is every one of these four, uniting them all in his one person who is both God and man and also the head of his body, the Church. And it may be said that all other sacrifices, whether Old Testament or pagan, are so many attempts, and also so many inevitable failures, to achieve this identity of all these four elements.

Although by universal consent a 'sacrifice' is offered to some divine being, there seems to be a universal ambiguity (outside the sacrifice of Christ) as to *by whom* it is offered: is it *by* human or divine beings? It almost seems that sacrifices are something which human beings find themselves *obliged* and yet *unable* to make. Miss Levy, in her *The Gate of Horn*, has indicated that, down to the time of the Hebrew prophets, sacrifice was thought to be primarily of God, to God, and *by* God. Sacrifice was not viewed as a human act, but the enactment of a *divine* act, whether of creation, or of the origin or deliverance of a people, or of the annual renewal of nature, the source of the people's continued life. The priest-king was the embodiment of a god; and so also 'the victims were by their nature holy—God to God. Their blood was poured on pillar or earth as a physical bond of union'.⁴ And (as Mircea Eliade has shown to be characteristic of all non-Biblical religion) the participant is there, not as a human being, but 'in full ceremonial action, he abandons the profane world of mortals and introduces himself into the divine world of the immortals'.⁵

C. G. Jung has shown the psychological reason why this had to be so. Every sacrifice is a self-sacrifice; yet purely human self-sacrifice is humanly impossible. This is so, because sacrifice is not any sort of giving or offering but implies the complete surrender of every selfish claim. An offering 'only becomes a sacrifice if I give up the implied intention of receiving something in return. If it is to be true sacrifice, the gift must be given up as if it were being destroyed. Only then is it possible for the egoistic claim to be given up.'⁶ Otherwise it is no sacrifice, no act of worship of God and of recognition of his supreme dominion, but either an act of magic (a seeking of divine power to accomplish our own egoistic ends), or a blasphemous refusal to recognize that God's

³ *De Trinitate*, iv, 14.

⁴ G. R. Levy, *The Gate of Horn* (Faber, 1948), p. 207.

⁵ Mircea Eliade, *The Myth of the Eternal Return* (Routledge, 1955), p. 36.

⁶ C. G. Jung, 'Transformation Symbolism in the Mass', in *The Mysteries* (Papers from the Eranos Yearbooks, Routledge, 1955), p. 321.

claim is to *all* that we are and have, which can be met by no partial offering. There must be complete alienation of the gift from our own possession and use. To 'sacrifice' means to 'make sacred' or wholly other and *tabu*.

But (as Jung also points out) it is just this total self-giving and total renunciation which is humanly, psychologically impossible. For we can give only what we possess, and we only possess that of which we are conscious. Our actual claims to 'me and mine' always exceed the bounds of our conscious awareness: this is proved by the spontaneous and unconscious resistance with which we meet any threat to 'me and mine'. We do not fully possess ourselves, and therefore cannot sacrifice ourselves. 'The offering of so significant a gift at once raises the question: Does it lie within man's power to offer such a gift at all? Is he psychologically competent to do so?'⁷ Jung, as a psychologist, answers no. And he also knows that 'the Church says no, since she maintains that the sacrificing priest is Christ himself. But since man is included in the gift . . . the Church also says yes, though with qualifications.'

'Yes', because to sacrifice is a human need and obligation. With qualifications', because it is a human impossibility, and only the Lord, Possessor and Disposer of all *can* sacrifice. Yet, at the same time, if *man* does not sacrifice, the performance is wholly out of this world, ethically worthless and irrelevant to human behaviour, attitudes and history. Moreover, sacrifice remains an obligation of the creature in recognition of his creatureliness, and one which neither obliges nor befits the Creator.

The Hebrew prophets saw this, in what Miss Levy calls 'The Revolution' in the history of religions.⁸ Israel was called, as no other people was called, to realize that sacrifice was something which their God required, not merely or primarily in the sacred precincts of the temple by his priestly representatives, or by the people when periodically carried 'out of this world' by the ritual. It was to be by and of the people themselves in everyday life and in the vicissitudes of 'profane' history. To sacrifice meant not merely or primarily a periodic retirement from the 'profane' and the personal into the 'sacred' and the archetypal; but (as the psalmist says) *propter te mortificamur tota die*—on *thy* account *we* are immolated all day and every day. Already in the earliest

reign, Samuel tells Saul that 'obedience is better than sacrifices and to hearken rather than to offer the fat of rams' (1 Kings 15: 22). The later prophets will stress more and more the need for the interior and ceaseless submission of a broken and humbled heart as against the external periodical ceremonials. 'Incense is an abomination to me; the new moons and the sabbaths and the other festivals I will not abide: your assemblies are wicked. . . . I am weary of bearing them. . . . Cease to do perversely. Learn to do well. Seek judgment. Relieve the oppressed. Judge for the fatherless. Defend the widow. . . .' (Isaias 1, 12ff.) Sacrifice can no longer be only of God to God, but of man to God, and so find its expression in everyday relationships, man to man.

Did this mean that divine, ritual sacrifice is now to be replaced by human, interior acts of self-sacrifice or external expressions of altruism; and become only a matter of conduct and ethics? But just this, we have seen, is humanly impossible. The claim to be able to sacrifice ourselves implies the claim to possess ourselves and it is just this egoistic and illusory claim which sacrifice surrenders. To *substitute* human, ethical self-sacrifice for divine sacrifice is not to recognize, but precisely to deny, the all-sovereignty of God. It is not to make sacred (*sacrificare*) the 'profane', but to profane the sacred; and atheistic or satanic moral autonomy is the logical outcome of such presumption.

Only a God-Man could resolve the dilemma. We may apply to sacrifice what St Anselm says of satisfaction: 'Only God *can* make it, only man *should* make it; so it is required that a God-Man makes it'.⁹

Jung has shown clearly how, from the psychological point of view, the action of the Mass resolves the dilemma.

'In the utterance of the words of consecration, the Godhead intervenes, Itself acting and truly present, and thus proclaims that the central event in the Mass is Its act of grace, in which the priest has only the significance of the minister. The same applies to the congregation and the offered substances. . . . The presence of Godhead binds all parts of the sacrificial act into a mystical unity, so that it is God himself who offers himself as a sacrifice in the substances, in the priest, and in the congregation, and who, in the human form of the Son, offers himself as an atonement to the Father.'¹⁰

⁹ *Cur Deus Homo?*, ii, 6.

¹⁰ C. G. Jung, *op. cit.*, p. 314.

It is indeed the God-Man himself who intervenes audibly at Mass, amidst the human prayers and ceremonies, with 'This is my body . . . my blood'. The merely human priest, who is priest only because he 'acts by the power of Christ', only 'lends Christ his tongue and gives him the use of his own hands'.¹¹ And though Christ is God, and his godhead gives his sacrifice its all-sufficiency and efficacy, it is as man that he is priest and mediator.

But why the 'external signs symbolic of death', since the death was real enough, and the self-offering on Calvary all-sufficient? The *res* is already accomplished; why the *sacramentum*—the sacred sign? Why the *Mass*? Catholic theology and liturgy have always insisted that God accommodates his actions to our sense-bound natures, in order that 'we may be led through visible things to the invisible', and to engage our bodily senses no less than our spiritual understanding.¹² Modern psychology helps us to understand that the sense-symbol is no mere pedagogical device which can be discarded when intellectual understanding has been attained. It is the indispensable carrier and transformer for psychic functions besides those of thought; the bearer not only of conscious and voluntary but also of contents which lie outside consciousness and voluntary disposition. The symbol, moreover, does not only convey ideas: it *does* things. St Augustine remarks somewhere that a handshake not only expresses but also promotes friendship. Sacrifice, to be whole (and if it is not whole it is not sacrifice), *must* find symbolic expression and representation: not indeed for the benefit of the divine sacrificer and sacrificed, but for the benefit of the human. It must not only be thought or felt, but *done* by us. Without the Mass, not only is Calvary not really and sensibly present to us, but it is not at our disposal here and now, to offer and to be offered. The symbol alone can focus and contain the *whole*: that which is within the scope of human volition and disposition as well as that which infinitely exceeds it; that which is conscious and subject to human perceptions and understanding, as well as that which is unconscious, mysterious and infinitely transcends them.¹³ And the symbol must be divinely established, and a divine act:

'Since man, in the action of the Mass, is a tool (though a tool of his own free will), he is not in a position to know anything

¹¹ St John Chrysostom, quoted by Pius XII, *Mediator Dei*, para. 73.

¹² Cf. *Mediator Dei*, paras. 21, 22.

¹³ See C. G. Jung, *op. cit.*, pp. 322 ff.

of the hand that guides him. . . . It is something outside, something autonomous, which seizes and moves man. What happens in the consecration is essentially a miracle, and it is meant to be so. . . . It is necessary that the transubstantiation should be a cause of wonder and a miracle which man can in no wise comprehend. It is a *mysterium fidei*, a "mystery" in the sense of a *dromenon* and *deiknumenon*, a secret that is acted and displayed.'¹⁴

The data of anthropology and comparative religion enable us also to view non-Christian sacrifices as approximations to the identification of those *for whom* they are offered with *that which* is offered, as well as with the offerer and the God to whom the offering is made. Miss Levy has pointed out that 'the whole body of ritual . . . was a harmonious aggrandizement of the theme: divine power, animal, man',¹⁵ and that the victim was always regarded as voluntary, itself participating willingly in the ritual slaughter. Following Levy-Bruhl, Jung writes of the *participation mystique* between the offerers and the offered, and explains this in terms of the familiar psychological mechanism of projection, or identification with the symbol.¹⁶ John Layard, in his writing of 'Identification with the Sacrificial Animal' among the primitive Malekulans, tells how for the participant the animal 'fulfils the function of an *alter ego* which . . . he first rears as a woman would rear a child, then consecrates, cherishes and adores it, thereby investing it with his own most secret and cherished desires'.¹⁷ Too often we talk presumptuously of 'sacrificing' things which we certainly do not cherish or adore, and which we may even despise and are quite content to do without, and with which, more obviously still, we do not identify ourselves. Layard points out how the Malekulan brutally slaughters precisely the animal which 'up to this moment has been cherished and cosseted and communed with and . . . has occupied the position of his most cherished companion'.¹⁸ In the Mass, it is precisely our dearest, adorable and best Beloved whom we offer.

But Jung has long ago remarked how, even from the psychological standpoint, Christ's sacrifice and ours transcends the old animal sacrifices, however great their participants' identification with the victims.

¹⁴ C. G. Jung, *op. cit.*, p. 315.

¹⁵ G. R. Levy, *op. cit.*, p. 42, cf. pp. 86, 105.

¹⁶ C. G. Jung, *op. cit.*, p. 320.

¹⁷ J. Layard in *Eranos Jahrbuch*. XXIV (1955), p. 340.

¹⁸ *Ibid.*

'The relation between Mithra and his bull is very close. But it is the hero himself in the Christian mysteries who sacrifices himself voluntarily. . . . The comparison of the Mithraic and the Christian sacrifice shows wherein lies the superiority of the Christian symbol: it is in the frank admission that not only are the lower wishes to be sacrificed, but the whole personality. The Christian symbol demands complete devotion; it compels a veritable self-sacrifice to a higher purpose. . . . The religious effect of these symbols must be considered as an orientation of the unconscious by means of imitation.'¹⁹

Or, as the Epistle to the Hebrews puts it: 'If the blood of goats and of oxen and the ashes of an heifer, being sprinkled, sanctify such as are defiled to the cleansing of the *flesh*; how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted to God, cleanse our *conscience* from dead works [as though we could sacrifice ourselves] to serve the living God?' (9. 13, 14). Human sacrifice, the slaying of the priest-king himself, was a horrible attempt in this direction, which the substitution of the animal never wholly satisfied. The urge to suicide still often shows itself as a misunderstood manifestation of the sacrificial urge.

Correspondingly, our identification with the offering and the offered is to be not less but more than in the old rites. Not that we are able to contribute anything whatsoever to the intrinsic worth of the sacrifice. The Holy Father, in his *Mediator Dei*, has found it necessary to emphasize that our Lord's self-offering on the Cross and at Mass is all-perfect and efficacious, quite apart from our participation. Nothing is added to his self-offering, nor to what is offered, nor again to those for whom he offers, whether they be present or absent, or perhaps present in body but absent in mind. For here the identification is not primarily and essentially a psychological one, nor dependent on any psychic mechanism of our own, nor yet dependent on our volition, intentions or active participation. Rather do these identifications presuppose an identity which the Lord himself has wrought. It is in no sense our achievement, and in the Mass we claim even to that achievement, or any contribution to it, is

¹⁹ C. G. Jung, *Psychology of the Unconscious* (tr. B. M. Hinkle, 1915), pp. 475, 478f. Jung has developed, and in some respects modified, this estimate in the expanded and revised versions of this book, *Collected Works*, Vol. V. (1956), pp. 433 ff.

surrendered. 'God was in Christ reconciling the world to himself' (2 Cor. 5, 19): it is all God's work and in no wise ours. It is Jansenist heresy to set any limits to those *for whom* Christ sacrifices himself; and we to whom he has 'given the ministry of reconciliation' (2 Cor. 9, 14) cannot, by our restricted 'intentions' and 'applications', restrict his. St Paul saw no occasion to distinguish between the physical, the sacramental and the mystical body of Christ.²⁰ For St Thomas, the mystical body (i.e. you and me and all 'in Christ') is the *res tantum* of the Eucharist, that which it ultimately signifies and fosters.²¹ And there is a profound sense in which, when the celebrant says on Christ's behalf, 'This is my Body', it is also true that it is his own body, and yours and mine, because Christ has made his own body to be his and ours.

So again we ask: why the Mass, why the 'symbolic mode' of offering? It adds nothing, it seems, to the offerer, the offered or to their identity with those for whom the offering is made. Indeed, does not the God in Christ on Calvary show us that there is nothing in the way of sacrifice that we *can* do, but only have faith alone in the blood shed once for all, which rendered all merely human attempts at sacrifice vain and even ridiculous? Is it not shown that the thirty-nine articles are right when they proclaim that the 'sacrifices of Masses . . . were blasphemous fables and dangerous deceits'?—blasphemous as implying that we can still add something to the work of Christ on the Cross, deceitful because such a claim is a lie?

The conclusion seems inescapable if any such claim were made. But we have not told the whole story. Although 'God in Christ' does all, the 'ministry of reconciliation' is still required, and *we* are 'beseeched' to 'be reconciled to God' even though *he* has reconciled us (2 Cor. 5, 18, 20). Even though Jesus Christ discharges our obligation to sacrifice (because we can not), yet it remains *our* obligation; and although he discharges it, he does not abolish it. We may even say he cannot do so; for the obligation arises out of our very nature as reasonable and free *creatures*,²² and even God cannot make his creatures not to be creatures, or annul the obligations which arise from the fact of being creatures. And if *we* do not offer, how is *our* obligation discharged? And

20 See J. A. T. Robinson, *The Body* (S.C.M. Press, Studies in Biblical Theology, n.5), pp. 58 ff.

21 *Summa*, III, 73, 1.

22 *Summa*, II-II, 85, 1.

we do not offer ourselves with his offering of us, how is his offering of *us* meaningful and true, and not an empty sign without significance?

So *he enables us* to offer: that is, as the Holy Father has explained, voluntarily to unite ourselves with the offerer and the offered, drawn thereto by the symbol, by the 'sacramental mode' of offering.²³ We add nothing to him, to the offering or to the victim: we in no way make even our identity with the victim, we only identify ourselves with the identity he has already accomplished. And even that identifying of ourselves is made possible and actual for us only by his grace. It can be a mental identification only, a 'spiritual communion', or the mental *and* physical reception of the body and blood in the symbol.

So *he does all*, and what he does is all-sufficient and of unlimited worth: yet what *he* does profits *us* not at all without our participation. St Thomas holds that though the sacrifice of the Mass is in itself all-sufficient, its efficacy *to* those for whom it is offered, and also to those who offer it, depends on the measure of *their* devotion.²⁴ And by 'devotion' he understands the basic expression of religion whereby we submit ourselves and all we have totally to God.²⁵ This is what the external sacrifice itself signifies and promotes, and without which it is an empty formality so far as *we* are concerned. But, on the other hand, we have already indicated that such interior 'devotion' is psychologically impossible without the symbol. Calvary is indeed all-sufficient, and the symbolic mode adds nothing to the sacrifice: but it seems that without the symbol our own voluntary and psychological and even physiological identification with the identity there achieved would not be possible.

Possible or not, this 'symbolic mode of offering' is what our Lord in the Last Supper has in fact given us. When we say that the Eucharist is both sacrament and sacrifice, we should not mean that, so to speak, God has killed two birds with one stone: has ingeniously arranged that one rite should serve two different and unrelated purposes. The living Bread which we eat is the living Bread which we have broken; and whenever and however we communicate, it is of the sacrifice we partake. This is so even when, as the Pope says, we communicate before or after Mass or (con-

²³ *Mediator Dei*, paras. 89, 97, 103, 110; cf. 24, 28.

²⁴ *Summa*, III. 79, 5. ²⁵ *Summa*, II-II. 82, 2.

trary to his recommendations, but still usually unavoidably in this country) with particles consecrated at some other Mass.²⁶ And it is, as the Pope also points out, not only with Christ as offering but with Christ as offered that we are identified—'signified and set forth in his state of victim'. It is in this particularly that we may 'discern the body of the Lord' and not 'eat judgment to ourselves' (1 Cor. 11, 29).

Yet holy communion is not communion only with the body that was offered, but with the body which is now risen and glorified. It is characteristic of sacrifices, as opposed to magical rituals, that although (or because) they seek no reward and surrender every claim, they are returned, transmuted and divinized, to the sacrificer. And as God showed his acceptance of the sacrifice on Calvary by raising Christ from the dead, restoring his body glorious and immortal, so now he shows his acceptance of our participation in his sacrifice by giving to us, and transforming us into, the body of him who was slain, but who is now the immortal conqueror of death, who lives and reigns in us for ever and ever.



THE MASS AND THE PEOPLE

J. D. CRICHTON

IT might be thought that much, too much, has been said about what the Holy See has for over fifty years called *actuosa participatio* of the people in the Mass, and much of what has been said is often superficial enough. The impression has sometimes been given that all that was required was that you should make the people *vocal*, that it was a good thing for them to be roused, that they should be weaned from 'individualistic' ways of assisting at Mass, that they themselves should say all that the server says, or that they should sing all the plainsong chants of the Mass even when these are not fitted to their capacity. Taken separately most of these things are good in themselves but they do not go to the roots of the matter. The question is: *why* should the people be active at Mass? To answer this question one needs

to consider two matters: (I) the nature of the Mass itself; and (II) the nature of the Christian people.

In an attempt to answer the first it will be well to see what the Mass, as laid out in the Missal, has to say about itself. If a man from Mars took up a Roman Missal and examined it he would see at once that the service contained in it was a social, communal act. There is the constant dialogue between the leader of the service and the participants, there is the constant use of the plural 'we' even in those parts that are silent, there are the rubrical directions instructing the leader to speak loudly, rubrics that still envisage him as turned towards the people, rubrics that call the people *circumstantes*, those standing around the altar. What would not appear is that certain chants are community chants: the introit, the offertory psalm, the hymns like *Gloria* and *Credo*, the prayers like the *Kyrie*, though he would observe that the great prayers, the Collects, are preceded by an invitation to the people and demand their response. If he went to an average parish church in England on a Sunday morning he would, I fear, suspect that he had gone to the wrong place. The leader would be seen to have monopolized all the words and almost all the actions.

Let us suppose therefore that he had been more fortunate and had made his visitation to the earth at an earlier age, in the sixth century, and to the Rome of Gregory the Great. There he would have gone to one of the great Roman basilicas (not yet adorned with Baroque additions). In the midst he would have seen the altar overshadowed by its canopy. Beyond he would see the throne, in front the 'chancel' for the singers, and all around it and the altar, the people. The service will have started with the procession in which the psalm will have been sung, and the Pope with his priests and deacons and ministers will have gone to the altar, passed beyond and behind it to the throne where the Pope will have sat amidst his presbyters who are grouped around him in a semi-circle. Looking across the altar he sees the people, his people, and to them he will address his words. The altar is the visible link between clergy and people. Here you have a picture of the Church: the union of Head (represented by the Pope) and members, the people, all engaged in the one task of giving glory to God through their common offering of the one sacrifice. In this setting is thus graphically set out the ordered hierarchical assembly of which each group has its 'liturgy' to

perform, whether it be the re-enactment of the sacrifice or the preaching of the word or the proclaiming of the Good News or the singing of the psalms. When the bishop addresses the people with his *Dominus vobiscum* they all reply with their *Et cum spiritu tuo*, and their response to the prayer will resound in the church like a clap of thunder, as St Jerome said two centuries earlier.

All this is not mere 'archaeologism' but serves to underline the first point, that the Mass is a community act, the act of a society, however illustrious the celebrant of it. We, in our age, are conditioned by Low Mass, we *think* the Mass in those terms and we have almost to do violence to ourselves to think of it as a common act in which there are different participants with different functions.

This could of course be true of any public 'liturgy', and is true of all sorts of religious services ranging from the essentially tribal (i.e. community) sacrifices of primitive peoples to Evensong in an Anglican parish church. But we must go deeper if we are to find the ultimate justification of an active attitude and participation of the people.

The Mass is a social, community act not merely because it looks like one, not merely because there is dialogue between priest and people, but because it is the principal act of the Mystical Body of Christ. The principal act of Christ's life, that supremely which he came to do, was the redeeming work that reached its climax on the Cross. But in spite of the agonizing and very real loneliness of Calvary, he was dying not as a solitary individual but as the head and representative of the human race. By his incarnation he had made himself not a God appearing among men but indeed and in truth one of us. By his incarnation, as St Leo the Great loved to say, he entered into a union with mankind that *began* at the level of nature, of the flesh. It was through this that he made himself the Second Adam. It was through our human nature that he redeemed man, even if it was the divine Person who gave to his acts their infinite value. And as St Thomas insists all through his treatment of the redemption, it is through our being taken into that corporate sacrifice that its effects are made available to us. Thus the sacrifice of the Cross was essentially a corporate act. It was so wide in its reference that it could be said to embrace the whole of creation. His was a cosmic sacrifice not merely because it stands at the mid-point of all human history, not merely

in the sense that it was the one valid sacrifice of all time, the only sacrifice acceptable to God, the sacrifice by which man and the world are reconciled, re-united to God. It was a cosmic sacrifice because all men and the whole of creation were summed up in the Offerer who drew man and all created things into his sacrifice and distributes to them the effects of his redeeming work. No doubt the duty remains for each succeeding generation to make its own 'the fruits of the redemption', as it is their task to extend Christ's redeeming power to ever-greater areas of the kingdom of this world. Nonetheless, the work in principle has been completed and from beginning to end it was a corporate act involving the whole of mankind.

What is true of Calvary is true of the Mass. We have all been well taught that 'the Mass is one and the same sacrifice with that of Calvary' but we do not always draw all the consequences. For if the Mass, to put it in a slightly different way, makes present to us here and now the sacrifice of Calvary, then it makes present a social sacrifice, what we have called the cosmic sacrifice, and what theologians call the sacrifice of the Church, that is, the sacrifice offered by Christ in his Church. Just as Christ offered on Calvary as the head of the human race, so now he offers himself as the head of the redeemed people of God. He offers as the head of the Church, drawing it into an ever closer union with himself, nourishing, sustaining it, building it up and making it the visible symbol and effective sign of the divine *agape*, of his love, whereby he draws all men to and into himself. His priestly act is perpetuated through the ministry of his earthly priesthood, though as the Holy Father teaches in *Mediator Dei*, the people too have their part in that priestly offering.

The Mass, then, by its very nature, as it flows from the act of Calvary, is a social action, the action of the whole Body, and just as socially in the Body that is the Church the different members have different parts to play, so in the Mass. The Mass, we may say, is essentially an hierarchical offering in which priest, ministers, choir and people *all* have their part to play. In fact it is just that aspect of things, hierarchy, that is the secret of the Mass as a social offering. If the ordained hierarchy were allowed to absorb all the functions of the offering then there would be an imperfect *liturgy*. If on the other hand the people attempted to offer without the priest, then there would be no sacrifice. Even if,

as the Pope teaches, the people thought of him as *their* representative in some way dependent on them, there would be a reversal of the hierarchical order and liturgical confusion. The priest is first the representative of Christ and only through him is he able to be the mediator between God and men.

Nor is it true that the people are just *permitted* to have some part in the offering of the Mass. Their function is based on something that is given them by God, something that is rooted in them as Christians. This is not the place to set out fully the doctrine of the people's share in the Priesthood of Christ which is magisterially expounded in *Mediator Dei* (89-98). But we must recall, however briefly, the foundation upon which the common participation of the people in the Mass rests. The people have a duty to take part in the offering of the Mass not merely because they are called to do so by the Church; they are called to do so by the Church because they *are* something that implies it. By Baptism we are made members of Christ's Body. A truth often repeated but we may ask once again: What does it mean? What does it imply? It means that in the depths of our being we are made like him, we are 'conformed' to him. But what was he? Was he, is he, just some undefined Head of the Church like a chairman or schoolmaster? Christ our Lord is head of the Church primarily as *Priest*, for he called it into existence by the supreme act of his priesthood, namely the offering of himself in sacrifice on the Cross: 'Christ loved the Church and delivered himself up for it . . .' (Eph. 5, 1). So when we are baptized, by the character of that sacrament *we are made like to Christ the Priest*. The Holy Father writes: 'It is no wonder the faithful are accorded this privilege (of offering the Mass); by reason of their baptism Christians are in the Mystical Body and become by a common title members of *Christ the Priest*, by the "character" that is graven upon their souls they are appointed to the worship of God, and therefore, according to their condition, they share in the priesthood of Christ Himself' (*Mediator Dei*, 92). For there is, in the last resort, but one priesthood, Christ's. It is true that, as the Pope has had to insist since the encyclical appeared, there is a specific difference between the priesthood of God's ordained minister and that of the laity; the ordained priest alone has the power to consecrate and offer in *persona Christi*, and the people have the power to join in making that offering. Yet though essentially dependent on the priest they

are nonetheless his true co-operators. *He* can offer alone but they never without him, yet his priesthood and his Mass are not primarily for himself. Just as 'Christ is priest indeed but for *us* not for himself' (*Mediator Dei*, 85), so is the human priest. Even if he offers alone he is always doing a public act, precisely a liturgy. Always (there may be exceptional cases) his Mass must be audible so that the people may take their rightful part. Whether they do or not is another matter; the principle remains.

The Mass then is the common public act of the Church. Christ, the Head of that community, is the principal offerer. The priest is his earthly visible representative. The people, as members of that Body and as sharers in Christ's priesthood, offer with him and his representative. Just as the priest's action is a public one, so is theirs. Assistance at Mass is not a private devotion but the most public act that the layman or woman ever engages in. If then we are to be faithful to the nature of the Mass as the common act of the Body of Christ, if we are to express its sacramental nature as a visible sign of the unity of the Body, it will be seen as *normal* that the people should be encouraged to take an active part by gesture and voice. It is distressing to find that the Dialogue Mass, for instance, should be regarded, at least in this country, as something that may be good now and again by way of exception but that *normally* the people should be silent.

It goes without saying that if we *start* with externals, if we think of the Dialogue Mass as a mere dodge for keeping the people attentive (though of course it does do that and it is important—what more distressing than to find people, especially young people, who are *bored* at Mass, as many are?), if we emphasize the mere recital of words without presenting them to the people as *prayers*, the greatest prayers of the Church, then we shall get a merely external participation, which could leave the people as far away from the action of the sacrifice as that vague and distracted way of assisting which the Pope condemns in his encyclical. As the Holy Father insists, our offering of the Mass must be both an interior offering of heart and life and an external one which, as St Augustine said, is the *sign* of the interior sacrifice. *Both* are necessary. There is a natural and understandable anxiety to secure the interior offering without which our worship would be an empty show of the sort condemned again and again by God's prophets in the Old Testament. But once that requirement

is safeguarded, it must be said as a matter of experience that where the practice of, for instance, Dialogue Mass is the habit of a congregation or community, there the appreciation and love for the Mass grow day by day. For when the Mass is *seen* for what it is, as the visible and effective sign of the Church's sacrifice, it becomes its own best teacher and formal instruction on it infinitely easier as well as less necessary.

There is another aspect of the people's share in the Mass that is sometimes overlooked in talk about active participation. It is a matter that takes us far deeper than discussions of the practicability or not of Dialogue Masses or of the people's singing of the Mass. Of the many names the holy Eucharist had in the early Church, that of 'Banquet', 'Repast' or 'Meal' predominated. The early Christians could never forget the Last Supper and it was this that was in St Paul's mind when he wrote about the Eucharist and spoke of the one Bread that makes us one Body. The *effect* of the Eucharist, said St Thomas, is the union of the Mystical Body, and this is most strikingly achieved in the act of holy Communion. This gives to the people their deepest and most active participation in the Mass. Here they are united immediately with Christ and through him with their fellow-members, especially with those in church with them, and with their brethren throughout the world. It is true that in this country the abuse of habitual reception of holy Communion outside Mass seems hardly to exist, but it is still true, I think, that it is regarded for the most part as a *purely* individual act in which the private colloquy between Christ and the soul is the only thing that is important. Nothing should be said to lessen the importance of that contact, but likewise we may not overlook the other aspect, the social aspect as it is sometimes called, though that expression hardly does justice to the sublimity of the truth it covers. For union implies love, and the effect of holy Communion should be the generation of an ever more enveloping and active love of our neighbour. It may be that the spiritual dryness that often afflicts daily communicants comes from their failure to realize the full richness of what they are doing. If they would bring *into* their Communion all the needs and sufferings of their friends and fellow-members of the Church, lay them, so to say before Christ our Lord, there would be no question of 'drying up', and what some may regard even as 'distractions' would become the theme of their prayer.

But in any case where you have a *full* participation in the Mass, there the spirit of charity is generated. Where people have learned to pray together and to sing together, where, consciously aware of the tremendous banquet of which they are partakers, they go to the altar together *as a community*, there you have an active charity, a sense of service, the beginnings—as it is the foundation—of all that we mean by the apostolate of the laity.

It is difficult to suppose that after all the pronouncements of the Popes since St Pius X there is any difference of opinion about the desirability of what for want of a more elegant term we must call the 'active participation' of the laity in the Mass, and the liturgy generally. Nor have they remained merely pronouncements: they have been translated into the practice of the liturgy by the *New Order for Holy Week* where, as everyone knows, the people are required by the rubrics (that is, the voice of the Church) to respond to the celebrant's invitations. It is true that the Holy Father in *Mediator Dei* left a wide liberty to the children of God, but what is clear is that he was putting in a word of warning against methods of regimentation and a crushing uniformity that would not be for the good of souls. But even where he maintains that other methods than those of 'active participation' are used, he assumes that these methods will be *ways of offering the sacrifice*. His letter nowhere gives countenance to the view that 'it doesn't matter what the people are doing' or 'leave them alone', even if what they are doing bears no relation to the Mass at all. Nor would it be just to take this isolated statement as the expression of the mind of the Holy Father. On several occasions he has not only endorsed the aims of the Liturgical Movement, which strives the world over to promote a more active participation, but he has constantly exhorted pastors of souls to instruct the people in the Mass and to do their best to make it the centre of their lives.

In fact, in *Mediator Dei*, the Pope envisages five principal ways by which the people may take their part in the Mass and commends them: 'We also approve the efforts of those who want to make the liturgy a sacred action in which externally also, all who are present may really take part' (*Mediator Dei*, III).

(I) First, there is the use of the Missal, a practice so widespread nowadays that there is hardly any need to say more about it. But it would be as well to say that this practice is the result of the

early phase of the Liturgical Movement and the credit should be given to it. No doubt it is not an ideal way and it has been found to foster just that exclusivism it was supposed to correct. Moreover it can easily degenerate into a word-worship and a chasing of commemorations, which however are now mercifully reduced. A mere 'reading of my missal' will not produce that active and prayerful offering of the Mass which the Church desires all her children to practise. Still, even now, it is a basis, and there is enough experience to show that where a congregation is ignorant of the Missal, instruction in the Mass is a good deal more difficult.

(II) Secondly, 'the whole congregation, always conformably with the rubrics, may recite the responses in an orderly manner' (*ibid.*). In other words, the Dialogue Mass.

(III) The people 'may sing chants corresponding to the various parts of the Mass' (*ibid.*). It should be noted that this does not mean the indiscriminate singing of hymns throughout the Mass, especially of hymns that have no reference to it. There are other regulations of the Church to show that the priest's part must never be overlaid. Almost certainly this passage envisages the practice in certain countries, especially German-speaking countries and those affected by the German tradition (such as Hungary), where the singing of paraphrases of parts of the Ordinary of the Mass is the custom. This ancient custom that goes back to at least Reformation times, the Church wishes to safeguard, and indeed it has taken on a new lease of life since the hierarchies of some of these countries have regularized the chants and in many cases improved them by bringing them into closer relationship with the liturgy. (This is not the place to speak of the German custom of singing vernacular paraphrases during a *sung* Mass. One would merely remark that it is a formally sanctioned practice which, once more, is mentioned in the encyclical *Musicae sacrae disciplina*).

(IV) They may combine this with the Dialogue Mass—as is usually done on the continent.

(V) Fifthly, and above all—for the Pope says in paragraph 113 that the High Mass has a dignity all its own—'at High Mass, the people may sing the responses and join in the liturgical chants'.

Of all these ways only II and V call for further comment. And here perhaps one may be allowed to speak from one's experience. The Dialogue Mass, or as it is sometimes called the Recited Mass, is patient of several interpretations. If we are to get the right

balance there is no doubt that we need to keep well in mind the essential structure of the Mass. Not all in the Mass concerns the people: for instance the prayer the priest says before singing or saying the Gospel. The Mass is the act of a 'hierarchy'; priest, choir, servers and people have different parts to play and by tradition the people's parts are those communal chants that *should* be sung by them at a High Mass, the *Kyrie*, the *Gloria*, the *Sanctus*, etc. There is a vast amount of experience to show that there is no very great difficulty in getting the people to recite these parts with the priest, and that after due initiation they say them with a certain zest and joy. The priest is there to lead them and to keep them together (cf. 'in an orderly manner'), and the whole exercise is a real prayer, the prayer of the community. The objection has sometimes been made that this will 'distract the priest'. Frankly, it is difficult to see how it could, once supposing he has a right attitude towards the Mass itself. If it is *his* Mass which, by some strange dispensation of Providence, the people are allowed to *witness* then it would seem that *anything* the people do will distract him. No doubt if a Dialogue Mass were suddenly 'put on' without practice, instruction or preparation, then he would be distracted with a vengeance. But this would be directly against the mind of the Church who has on more than one occasion insisted that the Dialogue Mass must be done 'in an orderly manner', and for that reason has left in the hands of the bishops the power to grant or withhold permission for it.

So this brings us to the matter of how it is to be begun. It is often said that it is easiest to begin with the simplest responses. It does not necessarily follow. Everyone knows that there is nothing more difficult than to extract a hearty *Amen* from the people. We need, I think, to begin a good deal further back. First, the active offering by the people of the Mass is the act of a community, nothing less than the parish which makes Christ present to a certain group of people who are his members in a given area. If then the sense of community is lacking (as it often is, especially in big city parishes), something has to be done in the way of instruction to help the people to understand that they are a community, 'God's holy people', as the Missal calls them, at Mass, and above all at Mass. This will provide the starting point for instruction on the Mass. It would be a whole programme to suggest how that should be done, but it may be observed that

such instruction can best be given *pari passu* with practice of those parts that express, for instance, the community nature of the Mass. Further, if the most important parts of the Mass (e.g. the Preface-Canon or eucharistic prayer with its previous dialogue), are kept in view in the instruction, then there will be less danger of paying too much attention to minor matters, such as the *Deo gratias* after the epistle.

A graduated scheme might run like this: first, if the people are unused to praying aloud together it might be a good thing to get them to repeat certain prayers (e.g. the *Gloria in excelsis*) in English. This will ensure not only a habit of public praying but will impress the meaning of the prayer on the people's minds. There is nothing new or revolutionary about such a practice; it is often done with children. Secondly, it would be well to concentrate on the short responses and of all these the most important are those before the Preface and the *Amen* at the end of the Canon.¹ This is a good place to begin any instruction on the Mass as we are introduced immediately into the eucharistic theme. To this may be added gradually the 'communal chants', the *Kyrie* (about which there is rarely any difficulty), the *Gloria*, the *Credo*, the *Sanctus* and the *Agnus Dei*.²

To this basic pattern it is possible to add other things. In religious communities, for instance, and in boarding schools there would seem to be no reason why the congregation should not reply to the *Judica*, and say the *Confiteor*. In parish churches the difficulties of the Latin make these parts impracticable and in any case far too much time would have to be spent on teaching them, time that the pastoral clergy cannot spare. Where it is not possible to say these things, experience shows that it is possible and desirable to get the people to recite the *Confiteor* together in English. A further welcome and fruitful addition is the singing of

1 This latter is notoriously the most difficult to obtain, and it is to be hoped that in the coming reform of the liturgy the last part of the Canon from *Per quem haec omnia* will be intoned or said aloud by the celebrant.

2 There would seem to be no rule against the people's saying their *Domine non sum dignus* before Communion, and if we may go by practice which continues over a wide area unproved, it must be said to be at least tolerated. There is no practical difficulty about it and it is obviously highly fitting. It is the *people's* prayer, the one the Church would have them say immediately before Communion. The question of the *Pater noster*, recently debated in the *Clergy Review*, is not so clear and is not mentioned in the reply of S.C.R. of 1935 which regulated the practice of Dialogue Mass. The Restored Holy Week Order enjoins it for Good Friday alone. Until further light is thrown on the matter it is difficult to say that it is permissible for the people to say it with the priest.

hymns or psalm-chants (the latter are very widely used in France). They must be integrated into the action of the Mass and not sung indiscriminately. Thus, first, the hymns must be carefully chosen to fit the season or the occasion. Unfortunately our hymn-books do not as yet provide a sufficiently wide range of suitable hymns,³ yet with a little goodwill and ingenuity (use of the metrical index) some can be found. Secondly, they must be sung at the right places. They should not be looked upon as mere time-fillers or as means to keep the people awake. It does not seem to be generally realized that one of the best places is at the beginning of Mass, a sort of 'introit' hymn that can be sung as the priest approaches the altar, and which can continue until the end of the *Judica*. It will help to create an 'atmosphere' and will positively help recollection as people are always quieter after they have been singing. It is debatable whether the offertory is a good time for a hymn, but if it is sung then it should bear some relation to the Mass itself, and that is where the difficulty lies. There are so few that are appropriate. In any case, it should finish before the dialogue before the Preface. As to a hymn after the Consecration, it is increasingly felt that complete silence during the Canon is the most suitable thing at that time. Even if there is a commentator he should restrict his words to a couple of sentences or so. A hymn at Communion serves to emphasize its communal nature, and if it is one of praise or thanksgiving,⁴ it will actively assist devotion. There are many, very many, who need help at this moment. Finally, a hymn at the end of Mass, especially on the occasion of a general parish Communion, is very much in place.⁵

The value of this pattern can be seen as an enhancement of the communal aspect of the Mass and in the variety of song and word that it provides. To that extent it will serve as a bridge to the full participation in the Sung or High Mass which is undoubtedly the desire of the Church. Nothing marks so clearly the 'hierarchical' character of the Mass as the High Mass when the different functions are visibly shared by priest, ministers and people. There are no doubt difficulties of a practical order—the choice of music including plainsong, and the often limited singing capacity of

³ There is only *one* that mentions the *Mass* in the new Westminster Hymnal (no. 76).

⁴ Or something expressing the sentiments of *Ubi caritas et amor*.

⁵ It must be said that if we could develop the Gelineau psalms, some of which have been adapted by the Grail, it would be much easier to integrate them into the Mass. A vernacular psalm, echoing the introit, is obviously better than the best of hymns.

people who have no tradition of singing—but it is certainly the ideal to be aimed at. It may be remarked here that the '11.0 Sung' is no longer very practical, not so much on account of the difficulties of fasting—if people take an early breakfast they cannot now communicate at such a Mass—as that most people have to go home and prepare the midday meal. Experience would seem to show increasingly that an earlier hour—9.30 or even 8.30—is often a better one and then the abilities and training of the children can be used. In fact the old-fashioned 'Children's Mass' can form a useful point of departure in securing a more active participation.

The principles of teaching the people how to dialogue the Mass are the same here, except that there may be greater difficulty. All things considered, it may be best to teach individual groups—including the choir, who may need initiation into a more 'communal' attitude to the Mass—and then the nature of the parish as a cell of the Mystical Body will be revealed. All parish groups, whatever they are called, exist to minister to the common good of all, and if this is expressed by their common singing of the Mass, the principal point of unity in the parish, they will be *enacting* what they believe or are supposed to believe. In any case, to attempt to teach a large congregation without preparation or support from such groups is to risk disaster.

It will be seen, then, that 'active participation' is not just an external thing added to the Mass but something that springs from its very nature as the Common Act of the Church in which Head and members are more closely united than at any other moment. That in turn it increases the devotion of the people, promoting in them an active charity in the strength of which they go out and *serve* their brethren, whether Christian or pagan, cannot be doubted, and while, as the Holy Father teaches, the inner, spiritual life of the people is all-important, and while due provision must be made for their personal needs, if they see the Mass indeed and in fact as the centre of divine reality both for themselves and for the community in which they live, they will realize that the life of the Christian is a unity, all flowing from the centre which is Christ.

LATIN IS STILL PRACTICAL

CONRAD PEPLER, O.P.

WITH a title of this nature the reader may perhaps expect an invitational 'In Praise of Printing', followed by a bibliography of the various Missals in Latin and English designed for the laity, in prices ranging from the lowest for the poorest to the highest for those who are reputed to find it difficult to enter the Kingdom of Heaven. But not every enthusiast for the liturgy is now a strong supporter of the Missal for the laity; there have been in recent months refreshing criticisms of the use of this book from men rightly reputed for their support of the liturgical revival. The Missal more often than not erects a barrier between the worshipper and the altar. In his enthusiasm to match his English with the Latin in the other column the missal-user may forget that he is taking part in an action and not in a linguistic exercise. That is the first point: the liturgy is an action; words are not. The liturgy must needs use words and language; but it is primarily something that we do and something that God does and not something that we say or that God says to us. We must keep the proportions that the Church has given to us from the beginning, and so cease from imagining that a liturgical language becomes impractical when the majority of the worshippers do not understand it. Those things are practical in the liturgy which make it possible for the people to practise their religion, that is, to practise their worship, to take part in what is done at the altar. Language is to be judged practical in this respect not first of all by whether it is understood but by whether it makes the mysterious sacrifice of the body of Christ possible by the Mystical Body of Christ.

We are not here suggesting that Latin is a practical language because it provides a common language for a Universal Church. There are impressive stories of English priests journeying on the Continent and falling into easy conversation with some chance foreign clerical stranger in the railway compartment—in Latin. It is pleasant to be able to say 'Pater mi, video quod tu es sacerdos catholicus; ubinam debemus mutare vehiculas pro Aix-les-Bains?' But the argument of a universal language for a universal

Church wears thin when we approach it from the liturgical angle, since there have always been many different liturgical languages, Greek and Russian, Slavonic and Ethiopian.

At the same time it is perhaps inopportune to insist on the wide variety of languages used in the Church at a period when the spirit of nationalism is so strong within us all. In the recent past Catholicism has too easily been captured by the local totalitarianism; and the local powers are only too anxious to foster the spirit of patriotism in their Catholics' hearts by encouraging the use of the national language in their worship. The nationalism of the sixteenth century was largely responsible for the adoption of the English language in the Reformed Church, and in our own time had the Italian, Spanish or German Catholics been granted the use of their individual vernaculars in worship the leaders of their countries would have been nearer to trapping them into a national schismatic church. If a united States of the world ever became effective—a world really unified politically—then would the time be ripe for preserving the language of the individual peoples in their lives and in their worship. But today the vernacular possesses distinct dangers in the political field.

The line of argument to be pursued in this paper, however, lies apart from the question whether the individual or the Church as a whole should understand the language of the altar. We wish first of all to attack the spirit which seems to be behind a great deal of the Vernacularists' drive. Their heaviest cannons are labelled 'A Language Understood by the People', and with their guns they fire away at the Latinists with care-free abandon, often dropping their shells wide of the mark. Now, as has been indicated, we are creeping up on their lines ready to spike their particular guns while their shells continue to go rocketing up into the blue heavens of the prayer of the faithful. We crawl up to the Vernacularists' lines hidden in the quiet cloud of 'mystery'.

There is a great craze in these days for having everything 'plat and plain', as Mother Julian puts it, for the public; everything must be as clear as day and as neat and tidy as Aunt Osmund's Victorian withdrawing room. There may be plenty to see but it must all be clearly seen in those delicate little glass-topped tables, each little trinket labelled with its appropriate tag. Here we find 'The Offertory Procession', 'The Lay Apostolate', 'The Good Catholic Family'. Some of the labels are a little

mudgy—'Peace' and 'War', for example—but we are anxiously awaiting Aunt Osmunda's duster and dear little copybook hand to make it as clear and clean as the rest of these pretty objects in her boudoir cases. We are all so 'literal minded'; we can only understand the man who calls a spade a spade and have no time for the poet who would call it the steel arrow that pieces the heart of Mother Earth and makes her fruitful to man. We want everything ironed out and clear and have no time for mystery. Truly the mind is restless in the unseeing cloud of faith. It is made to see and to see clearly. But man in his present state must remain restless, because there are so many things he cannot see clearly or explain. Perhaps it is science which, because it has revealed so many mysteries of nature, has led us to suppose that within a decade or two we shall know all about everything and be able to explain every truth. But of course it is not so. The pride of intellect bites deep down into the living flesh of our human existence and would kill it by the clarity with which it strives to see. We are however surrounded by many mysteries which no science this side of the grave will ever reveal. The character of my wife or husband, the actions of my tiresome neighbour, the sudden movement of my heart in love or in anger—none of these things will ever be clear to me before I die. They are always mysterious; but above all the everyday things of my religion remain mysteries. I can never satisfactorily explain the doctrine of transubstantiation however profoundly I master the thesis of matter and form. The Church has always fostered the idea of 'the Mysteries' and asked her children to accept what she, the Word of God made flesh, proposes to them. She does not first of all explain or make manifest, except in the sense of the Epiphany or the manifestation of God with us. Our Lord is manifest to us in such a brilliance of light that our eyes are unable to see; and, like the apostles on Mount Thabor, we are blinded by the sight—cheerfully, exultantly blinded. We long to accept the brilliance of our Lord's presence with us. What true lover ever wished to have his beloved diagnosed and set out in neat little parcels of explanation about character and motives? He accepts his beloved as she is, whole and complete. And so the child of God accepts his Beloved in the fullness of his brilliant presence without all the time demanding explanations of the radiance of love. He is content to live in the warmth of that light without a spectrum.

The liturgy has always been 'The Mysteries' for the Church. In the East the altar and its central celebration has for many centuries been veiled—notice the literally-minded westerners' reaction to that veil—it must be torn down so that he can see everything that happens. But these are *Arcana*—the early Christians turned out of church those who had not reached the heights of acceptance demanded by the faithful. They were turned out of church before 'The Mysteries' really began. The reality of God's presence with us in the Eucharist was shielded from the quizzical gaze of the infidel. Only those who could accept the presence of the Lord without question were admitted to the celebration of the liturgy. The rest of the world was not even encouraged to know that the faithful possessed this infinite treasure.

Now, it seems that a great deal of the impetus of the movement for introducing vernacular into the liturgy comes from this desire to make everything 'plat and plain' for the public in their worship. The public must not be puzzled, they should not be encouraged to wonder and marvel in case they should decide to turn to some other form of diversion which requires less acceptance and less effort of mind and will. At other forms of public gathering everything is handed to them on an open dish. The political speaker makes it his study to cajole in such a way that his most stupid and earthen hearers have the impression of being able to master the whole complexity of modern party and international politics. The cinema and television present no mysteries except mystery plots which the viewer is gratified to be able to unravel easily at the conclusion. The worship of God cannot stand in competition with all this L.C.M. of human intelligence and emotion. It makes complete and utter demands. We should entirely mislead the public worshipper if we were to give him the liturgy in English with the implication that he would be able to understand what the priest is saying and doing. The priest himself whether he says 'this is my Body' or 'Hoc est corpus meum' cannot understand what he is saying. Once a quite elderly priest came to the writer with doubts and scruples because he could only think of 'meum' as indicating himself, the priest rather than Christ. And a number of priests, who have thought they should be able to understand more precisely what they are saying, have ended in the scruple which makes them

repeat incessantly Hoc . . . hoc . . . hoc . . . hoc . . . Hoc, without being able to pursue the rest of the action of the Mass. The movement which began in the later Middle Ages of spotlighting the moment of consecration, the moment of sacrifice and so on, did nothing to assist the participation of the faithful in the liturgical action. They were held up by the desire to see the Host, to adore their Lord, rather than to offer themselves with him on the Cross. The vernacular movement is one of the final episodes of that tendency to particularize, a tendency to be bogged down by the wealth of details of which the liturgy possesses an infinite treasure. A religious who attempts to mean every word of every psalm he sings in the Divine Office will withdraw himself further and further from the spirit of prayer. Very early on the Church provided him with anthems which gave him the theme-song of each psalm and that provided him with ample sufficiency of nourishment for prayer to keep him occupied throughout the action of the psalm with all his brethren in the choir. The action of the Mass is so simple yet so infinitely profound and mysterious that it is easy to distract those who participate with fussy details and explanations. If they are trying to extract the meaning of every word they read—for they are not allowed in the Western rite to hear the most important words of the Canon—they will too easily miss their part. They will concentrate on the words of the priest, rather than on what they should be doing. In Eastern rites one has the impression of a variety of words and actions produced at the same time by the priest, his ministers, the choir and the people. Surely there is nothing in liturgical action to suggest that every one must be saying or doing exactly the same thing at the same moment. The High Mass never suggests this. The Prayer of the Canon was originally the prayer of the celebrant; everyone else remained quiet and in silence except for certain subdeacons who had their duty to do. But it was the priest's prayer; before he was admitted to this prayer he had to undergo an intensive training of mind and will over many years. He still does. When he comes to the altar for the first time after his ordination he is expected to know exactly what to say and do in *his* prayer. The training of the faithful for their part is of necessity less exacting because their part in this prayer is less active. They have to be prepared to offer sacrifice, to be united with our Lord on Calvary. This preparation will be far more effective if they are taught the

great movement of the Liturgy and how to stand (or if necessary to kneel) during the prayer. If they are taught first of all that at the moment when the priest says *Hoc est corpus meum* which being interpreted is 'This is my body', the bread is changed into the Body of Christ and they must adore the Real Presence, they will find it difficult to enter into the action. If they are taught the meaning of all the individual prayers of the Canon they will easily be confounded—for even the greatest liturgical experts find it difficult to gather these prayers into a unified whole.

No, the faithful must be taught how to enter into this greatest of mysteries, the greatest active mystery of their lives. The Latin language will help them here. It is still a practical language because it can help to convey the air of mystery to those who are taking part in the liturgical mysteries. The Greek, the Russian, the Slavonic, even the English in the Church of England—these languages at least retain something of the archaism which the ordinary person expects and rightly expects of a sacred action. These languages are sufficiently remote from the ordinary worshipper to allow him to overlook the meaning of each individual word in order to concentrate on the mystery, the action into which he is drawn, the mysterious action which he can never fully understand but to which he can commit himself utterly without reserve. The religious novice when he commits himself by profession to a complete life in his Order has only the most general comprehension of the life to which he is committing himself. He has to live a whole life-time in his Order before he can begin to say with confidence that he really knows what the life he embraced really is. The same may be said of the child led by his parents to baptism or confirmation; the same is obviously true of the bride and bridegroom at the altar rails. These two are on the threshold of a great sacrament, a great mystery, and it will remain a mystery to the end of their days. The more they realize that it is a mystery and that they will never completely understand the mystery of marriage the more likely they are to make a success of their married life. They will have entered into their mystery as the faithful must enter daily into the mystery of the Mass. Latin rather than English will assist this realization of the Mystery, because the ordinary faithful will not expect to be able to understand everything since from the first he does not understand the language in which it is framed.

There are evident places in the liturgy where the people are expected to listen and to understand. The instructional parts of the worship of God are preparatory to the real essence of that worship; and naturally we ought to favour the introduction of a tongue understood by the people where the liturgy of the Church has designed that the people should be instructed by the reading of the word of God. The dual reading first in Latin and then in English of the Epistle and Gospel on Sundays seems to suggest some mystical significance in the actual reading of the Latin which would give a false sense of the mystical value of the Latin language. Such unnecessary repetition is only one of many similar developments in the liturgy such as the reading of the Epistle and Gospel at the sedilia when the priest can hear them clearly sung by the Sub-deacon and Deacon in their appropriate positions in the liturgical action. The Holy See in the new Easter liturgies has shown that Rome realizes that the repetition of the celebrant's reading at the sedilia is unnecessary, so that we can look for a similar reform in the repetition of the Epistle and Gospel in Latin and English. We are not, therefore, suggesting that Latin is practical in every section of the liturgy. We would propose that the vernacular be introduced in the preparatory parts of the liturgy such as the Epistle and Gospel already mentioned. It is here that the vernacular missal can play such a useful part in the training of the faithful in the way to follow the action of the Mass. It should be used as a book of preparatory reading, discarded as soon as the liturgy proper begins. With the shortening and stream-lining of the Mass and the rest of the Liturgy we have lost the sense of the need of preparation. We come straight to church at the moment the Mass is due to begin; and even, during the last fifty years, the preparatory acts of faith, hope and charity have mostly been discarded. Rather than turn the liturgy into the vernacular should we try to insist that people should come to church prepared, having read their English missals for the Mass of the day, ready to recognize the general sentiments of the priest at the altar as he reads his Latin missal. This will give them the general understanding of the liturgy without the undue specialization which will distract them. Those who are more gifted and approximate more closely to the priest's education will be able to understand gradually more and more of the Latin read without losing the sense of the whole; just as the priest-in-training learns

more and more of the meaning of his words and actions. This gradually deepening preparation will preserve the sense of mystery in the action; it will not destroy the spirit of acceptance demanded by the sacrifice, the abandonment of the Cross.

Latin is still a practical language for the clergy in the West with their present standard of education, be they Irish, English, Spanish or of any other European nationality. So long as the clergy can enter into a Latin liturgy with mind and heart Latin will remain a practical language for worship. The vernacular should be introduced for the people only as a preparation. In fact the layman who aspires to be a sort of hybrid clergyman should be discouraged, not only because his knowledge of the minutiae of the rubrics will always irritate the average P.P. who rightly does not set so much store by these particularities; but also because he is most unlikely to have had the opportunity of the full ecclesiastical education which leads the priest to the altar. We need to stress not the vernacular but the hidden unknown *Arcana* of God; we must all of us learn the humility of seeing things in a glass darkly, knowing that we shall never know the explanation of all that works for our redemption until we have reached the full effect of that redemption in heaven. We need most urgently to learn how to take our part in the Action of the Mass. More and more, with running commentaries and explanations, every part of the liturgy is being turned into instruction. The faithful come to church primarily to worship, to offer sacrifice and not to learn. The church is being turned more and more into a school, and the vernacular movement is one of the many contributory works creating this change. No wonder people become increasingly bored at Mass. The Liturgical Movement as yet has done little to dispel this boredom because it fancies fancifully that people like to remain at school all their lives. The only thing which can dispel this boredom is a renewal of the sense of Mystery, of awe at entering the *Sancta Sanctorum*, the sense of an action round the altar into which they are to be drawn by their complete acceptance and offering. Less history, less linguistics, less translation and explanation, and more and more true religion—that is what we need today. And for that in the West the Latin liturgy remains the most practical. All we need to do is to forget the botherations about the vernacular and turn our attention to Worship.

OF THE CATHOLIC CHURCH

St Cyprian

Treatise V: On the Unity of the Church

TRANSLATED BY J. F. T. PRINCE

TO Peter, these things spake the Lord in prophecy and command: Thou art Peter and upon this Rock I will build my Church and the gates of Hell shall not prevail against it: Feed thou my sheep: As my Father sent me, so I send you. Thus upon Unity, was the beginning made and the words fulfilled of the Song of Songs where, in the Person of Christ, the Holy Spirit declared: My Dove, my spotless one is but one. She is the only child of her Mother, the Chosen of her Father, that bare her.

If a man, then, stands not by this Unity of the Church, thinks he to hold the Faith? Can he who strives against the Church be yet within it? Even so taught the Apostle Paul: There is One Body and One Spirit even as ye are called in One Hope of your calling: One Lord, One Faith. Let none then deceive the Brotherhood by falsehood, nor corrupt the integrity of our Faith by treachery and faithlessness. For the Church is One though she be spread abroad, ever increasing with the multitude of her children. As the sun hath many rays but one light; as the tree hath boughs divers and many, yet one strength from its root; or as a hundred streams abound with the waters of a single source, so is the Church One. Cut off a ray of the Sun, and the ray is no more, a branch from the tree and it perisheth; shut off the river from its source and the remnant is rank and must even dry up; so too the Church without divine light puts forth her beams over all places, yet loses not the unity of the flame. To all she gives, and all manner are her gifts; yet she is the One Mother abundant in her fruit.

For it is of her womb that we are born, of her milk that we are nourished, and with her breath are we quickened. She cannot be adulterate, for she is the Spouse of Christ. She is chaste and hath but one home; guarded is the sanctity of her chamber. She is the

Warden of our souls; she it is who appoints unto the kingdom the children she hath borne. He who chooses another, chooses an adulteress; he is estranged from the promise of his home. He who leaves the One Church is an outcast and an alien. He cannot have God for his Father who refuses the Church for his Mother; and moreover if anyone break the peace and the concord of his home which is with Christ, he is the enemy of Christ. 'I and the Father are One: He who is not with me is against me'. He who gathers elsewhere but in the Church, scatters the Church of Christ.

Of the Father, the Son and the Holy Ghost it is written: 'These three are one. Does any man then dare to think that such unity, proceeding from the immutable oneness of God, cohering in heavenly sacrament, can admit of sundering in the Church; that the very Bride can be rent asunder by the mere warring of men's wills?

Of the Coat of Christ what saith the Scriptures? 'But for the coat because it was not sewed, but woven from the top through-out, they said one to another: Let us not rend it, but let us cast lots as to whose it shall be.' How much then is it certified that the Body of Christ cannot be severed, though it be mocked and crucified. He cannot wear Christ's garments who would divide the Church: he cannot be of the true Body, if the oneness of that body he own not. And lest it be beyond the frailty of human understanding to believe a thing so marvellous, Christ himself hath prophesied, 'And there shall be one Flock and one Shepherd'. Thus too the Apostle Paul exhorted the brethren that they be joined together in the same mind and in the same judgment: forbearing one another in love: endeavouring to keep the unity of the spirit in the bond of Peace. And the blessed Apostle John says of them that deserted: 'They went forth from us, but they were not of us; for if they had been of us, surely they would not have left us'. For it is the hollow tree that the wind and the storms overthrow, and the chaff that flies hither and thither and being worthless is accounted no loss. Nevertheless, these things are permitted that the power of choice be proven, and the will of man be shown to be free. But the discrimination of truth is the test of our hearts.

COMMENT

(1) LET US CONSIDER!

We print the subjoined short article by a Jewish reader of THE LIFE OF THE SPIRIT both for its intrinsic interest to Catholics and because we welcome all points of contact in prayer and the spiritual life between ourselves and those who love and serve God but do not share the fullness of our faith. Dr Arthur D. Heller, M.D., its author, is Deputy Medical Superintendent of Prudhoe and Monkton Hospital Prudhoe-Tyne, Northumberland, and also Editor of P and M, the monthly news sheet of the hospital, which contains regular editorials and other notes written by him.

IT does not happen often that a Jew writes a contribution for a Roman Catholic review. But here I am. It is difficult to say how it came about this morning that I suddenly sat down to my typewriter and started typing an article intended to be published in THE LIFE OF THE SPIRIT. My own notion is that this must be an act to which God gave me the will and the strength.

When I was a boy of six, living with my almost orthodox Jewish parents in Prague, then the provincial capital of Bohemia in the old Austro-Hungarian Monarchy, I began my school-life at a monastery, the Collegium Clericorum Piarum, for short the Piarists' School. I was not the only Jewish boy there; my brother, three years my senior, was at that time already an established pupil of the Reverend Father Caietan Masch. In fact, the school was the best school in Prague and thus about fifty per cent of the pupils were non-Catholics. My teacher was the late Reverend Father Antonius Aemilianus Heske, the most excellent teacher I ever met. He was kind and firm, strict and gentle, and always just. I loved him so much that when I left school after five years and became a pupil of a secondary school, I paid him a visit twice yearly. When I became a Doctor of Medicine in 1916, Pater Heske was one of the few guests of honour who were present at the ceremony at Prague University, and needless to mention that when I gave publicly a vote of thanks to my parents I did not fail to describe in vivid and thankful words what the old priest had given me during five years of my life.

Every morning, school started with 'Our Father', but on the very first day Pater Antonius said to the boys that those who were not Catholics should stand in silence and say their own prayers inaudibly. I always did, but I could not help remembering the sound and the meaning of the words 'Pater Noster', which I soon knew by heart in at least three languages, Latin, Czech, and German.

It was shortly before the first world war that I went to the monastery to ask my old teacher for advice. My elder brother was not as Jewish as I was, nor was he as believing either. He was ill, had a very weak heart and often suffered from rheumatic fever to which, in the end, he succumbed at the age of only twenty-nine years. He was studying law and was a very excellent scholar. For no apparent reason he wanted to become a Roman Catholic but, of course, that was impossible since my father was a near-orthodox Jew. Egon—this was my brother's first name—asked me to go to my old teacher and ask that he should come and baptize him. Half heartedly I went. Pater Antonius Aemilianus Heske—may he rest in peace—spoke to me long and earnestly. He emphasized that it was the duty of a priest to rescue the soul of anybody who wished to become a son of the Church. And yet he refused to baptize my brother because he did not believe that the real reason of my brother's wish was a deeply religious one. In the end, my old teacher said: 'Your brother was born a Jew and a Jew he should remain throughout his life.'

This message to my brother did not make a great impression and not very long afterwards he was baptized, though not by my teacher. My father did not become aware of that fact until after my brother's death. It might have been one of the causes which influenced him very soon after, for he became less orthodox and did not keep the holy feasts so strictly as before.

Whatever the deeper causes of the aforementioned facts may be, I think that they had a bearing on my development. They did not make me a more pious Jew; I did not keep rites and traditions more precisely than before . . . but my utter belief in God grew stronger and stronger and has not weakened now when I have reached more than three score and five years. My belief in prayer grew stronger, too.

It was my late father who taught us both the Hebrew night prayer and we soon knew it by heart although it is about ten

times as long as the Pater Noster. There has hardly been any day, since I was three years of age, on which I have forgotten to say the Hebrew night prayer. In some respects, I changed two passages. One passage expresses the Blessing and in the original it is said on behalf of one male person. I repeat it three times, as it should be repeated, but I say the first for my wife, the second for our son, his wife and their children, who are living in Israel, and the third for all those who have the responsible task of leading the spiritual, cultural, and political lives of mankind at present.

A similar change I made in the passage, 'Thy help, O Lord, is my hope, on my right the Angel Michael, on my left the Angel Gabriel, before me the Angel Uriel, behind me the Angel Raphael, and above me the Glory of God.' This I repeat four times; three times as in the aforementioned Blessing and the fourth time for myself, for, indeed, I am much in need of his help.

For some years I have started every day with a short prayer in English; I am not sure where I have read it or if it is my own intuition. It runs thus:

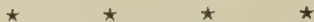
'O Lord, I thank you that you have restored new life for my dear wife, for our dear children, for myself, and for all those to whom you have assigned continuation of earthly life. Amen.'

If one reads what I have written so far, one would not find anything remarkable in itself. However, if one considers that I am a medical man, educated in the modern scientific way; that I am living, as we all are, in a time full of tribulations and under such chaotic conditions which make many a man doubtful; moreover, if one knows that nearly forty of my wife's and my own relatives have died in concentration camps or the death-chambers of Auschwitz; finally, that our time, as no other time before, shows strong trends towards agnosticism and even atheism, and that cultural, scientific, and even political tendencies are moving against creeds and religious convictions, one may find my slender contribution, if by no means remarkable, yet at least unusual.

It was in 1936 that a publisher took the risk of publishing my book, *Glauben und Wissen* (Belief and Science); there I pleaded for the Belief in God and tried to put Science in its proper place. I have not stopped doing so in addresses and in articles.

An article, even the most modest, should convey a message to the reader. This is my message: May we all, whatever our

specific creed and denomination may be, always be aware of the unshakable Truth that in each of us is a Divine spark which can emanate the rays of love and peace if we let it freely develop.



(II) NON-CATHOLIC BAPTISM

AMBROSE FARRELL, O.P.

BAPTISM may be doubtful in fact or in law. Even in the case of Catholics doubt may arise about the fact of baptism or of its validity. Not seldom such cases come into the matrimonial courts, either with a view to obtaining a declaration of the nullity of a marriage, or to obtain a dissolution. Similarly a juridical enquiry may have to be made concerning the validity of priesthood or of religious profession, on the alleged grounds of defective baptism. Obviously this is a matter of no little moment for the welfare of souls and for the Church at large. The Church cannot adjust her policy on so grave a matter to placate the injured feelings of those outside her.

In the case of converts awaiting to be received into the Church experience shows that in the majority of cases it is impossible to ascertain with certitude that their baptism was validly conferred. Due investigations however should be and are made in individual cases. Particular cases cannot be resolved by taking refuge in general abstract theories concerning the sufficiency of non-Catholic baptisms. However, the general discipline of the Church commands that, when there is prudent doubt whether baptism has been conferred at all, or whether it was validly administered, it must be conditionally repeated. (Canon 732.) In this country this enactment is reinforced by a decree of the First Council of Westminster 1852 on the reception of converts. (Decretum XVI, n. 7.) There it is laid down that all converts from protestantism must be conditionally baptized, unless there are proofs beyond all question that make it quite certain that their baptism was properly administered. In the Form for the Reception of a Convert reference is made to this decree, and the manner in which conditional baptism is to be given is reiterated.

These are principles upon which we must act, and to say that

by carrying out this practice Catholics are acting as Donatists is just twaddle. Further, there can be no justification for stirring up public opinion in the hope of discouraging the clergy in the performance of their duty. The Church in her teaching and discipline does not rely on public opinion which is Protestant in its conception.

The points raised in this Comment are dealt with in the Editorial.



REVIEWS

MARTHE, MARIE ET LAZARE. Par Thomas Merton. (Desclée; 54 fr. belg.)
LA GRÂCE DE LA PRIÈRE. Par Dom Georges Lefebvre. (Desclée; 48 fr. belg.)

LE DIALOGUE ININTERROMPU. Par Alfons Kirchgassner. (Desclée; 48 fr. belg.)

These three books are about prayer each from a different standpoint, yet all leading to the same conclusions. Thomas Merton's book, which is translated by Juliette Charles Du Bos, considers the distinction between active and contemplative life. St Bernard, whose teaching Father Merton follows, does not make this distinction in the way that we nowadays understand it. It is Father Merton's contention that our modern emphasis on the difference has been so strong that we have set up an entirely false notion of the active apostolic life as something far removed from prayer and contemplation as such, and this has done great harm to the apostolate itself. Thus far he is only saying what many writers have been saying for the past twenty or so years. He now goes on to suggest that the teaching of St Bernard could do a great deal to clear our minds on this subject. And certainly the account he gives of St Bernard's teaching supports this view strongly. St Bernard sets no opposition between the active and contemplative lives: 'Marthe et Marie ne sont pas rivales, elles sont soeurs'. Which, of course, sounds convincing enough until we ask why St Bernard gave contemplation the place of pre-eminence in his teaching and we are told that this is because 'la contemplation ne fait que réaliser en sa plénitude notre union avec le Christ'. What St Bernard is distinguishing is not what men are but what are they doing, how and where they live. Two monks may live side by side and from morning till night may be doing the same things exactly, yet for one the life will be the contem-

plation of Mary while for another it will be the penance of Lazarus the business and cares of Martha. 'La vie active dans un monastère peut être aussi une attitude purement intérieure.' In other words, rather than speak of the active and contemplative life *in vacuo*. St Bernard looks at the life in the monastery and found a threefold division—*fratres officiales*, *claustrales* and *praelati*. This is very much the same way St Paul saw the life of the Church: 'there are diversities of graces but the same Spirit. And there are diversities of ministries, but the same Lord.' In fine, there is no true active vocation without a contemplative life behind it. It is true that this amounts to no more than many spiritual writers have been saying for some years past, but for this generation at least it is a fresh and lively way of presenting a very important truth.

Father Henri de Lubac writes a preface to *La Grâce de la Prière* which he warns us of misinterpreting the teaching as Quietism. This is the danger that must beset any work of advanced spirituality; Dom Georges Lefebvre avoids this danger successfully by keeping before our eyes the two fundamental principles that Jesus Christ must be the centre of our prayer and that prayer is primarily a state of will. In one sense prayer might be seen as a kind of balanced poise—'toute âme sanctifiée est une présence de Dieu'—but submission does not imply blind inactivity. Rather, true prayer is a combined operation: 'Notre prière n'est pas notre oeuvre à nous seul: Dieu a travaillé avec nous'.

Le Dialogue Ininterrompu looks as it were at the other side of the picture and the author is anxious to avoid prayer turning into a monologue. 'Lorsque je prie j'essaie de trouver une parole qui me relie à Dieu.' The danger here is of turning prayer into a feverish business and I may become so occupied with looking for the word that I shall not be able to see the wood for the trees. How easy this is we all know: the words can so easily deafen us to the Word. So we are reminded of a few simple truths which may help to keep the balance in our attention. It is not so much that I ought to be forever hunting for ways of approaching God, but rather God never ceases to offer himself to me if only I would leave the way open for him to reach me. And such picturesque, and telling, ways there are of putting this truth in French: 'prêter l'oreille et me hisser au niveau de la parole de Dieu'. This book offers us a series of brief considerations which will help both to keep this central truth firmly in mind and to sharpen our hearing for the voice of God.

It is well that these three books should all be read together so as to give encouragement to those many people there are in the world who in the most ordinary everyday callings are granted the gift of true prayer and union with God.

GERARD MEATH, O.P.

A MODERN CRUSADER. By Esmond L. Klimeck, O.P. (Blackfriars Publications; 00s.)

The first part of the book is devoted to the 1948 pilgrimage to Walsingham, and the particular group led by Father Klimeck, O.P., from Wrexham in North Wales to Walsingham, a pilgrimage which involved the planning and organisation of three hundred men, divided into fourteen groups and starting from fourteen different points embracing the great semi-circle running from Canterbury in the south to Wrexham and to Middlesbrough in the north-east. The book may be described as the diary of a priest, and those of us who tend to be arm-chair soldiers of Christ cannot leave the story with less than great admiration for the men who not only walked hundreds of miles in the old pilgrim manner but astonished the modern world, grown soft in its penances, by making these journeys real 'Ways of the Cross'. To read of the hardships of this pilgrimage, which started from its various points on July 2nd, Feast of the Visitation of Our Lady, and concluded at the shrine on the Feast of Our Lady of Mount Carmel, must create in us something of the longing of these pilgrims to bring England to the feet of Mary once more.

The second part of the book is a diary on a pilgrimage to Fatima; a pilgrimage, delightfully described, leaving the reader with one desire, and that is to get to Fatima as soon as possible, and, in the meantime, to obtain one of the authentic books on Fatima to read.

When we reach the end of the book we also reach the conclusion that the way back to our common Father is through her who became, for this reason, our common and tenderly loving Mother. The task of compiling the book from the original MS has been ably undertaken by Margaret Pollard. She has preserved the author's strong personal convictions and presented to the reader the freshness of the experiences in both undertakings.

K. J. BARTLETT

THE BACKGROUND OF PASSION MUSIC. By Basil Smallman. (S.C.M. Press Ltd; 8s. 6d.)

Most of us who listen every Lent to Bach's Passions are vaguely aware that these works belong to a tradition of settings of the Passion story but know little more about the question. The revival of Schütz, whose *Seven Words from the Cross* and Matthew, Luke and John Passions are earlier representatives of this tradition, has however awakened our curiosity and Mr Smallman's excellent study of Passion music up to Bach will help to satisfy it. It enables us to see Bach's works in perspective, for it weaves the study of them in with that of his less familiar forerunners. He shows us the unbroken chain that leads back

from him to the plainsong settings we still hear in our churches. The chain was modified but not broken by the Lutheran Reformation and the main difference between Passions before and after the schism was the adoption of German. By degrees the influence of opera was felt and the recitatorial, dramatic Passion gave way to the oratorio type which introduced the operatic forms of aria and duet as well as the congregational chorale, expanding the choruses. Neumeister's invention of the German church cantata in the time of Bach's youth made the mingling of recitative, lyrical poems and hymns familiar. With Bach the old dramatic pattern is still present but by degrees it was eliminated and we are left with a succession of reflections and meditations with narrative, as in Graun's once well-known *Tod Jesu*. Mr Smallman writes attractively but without condescending to the untutored, and he has been allowed enough musical examples to make his points clear. This is an excellent little book for those whom C. S. Terry's larger volumes may intimidate.

CUTHBERT GIRDLESTONE

SACRAMENTS AND WORSHIP. Edited by the Rev. Paul E. Palmer, S.J. (Sources of Christian Theology, volume 1). (Longmans; 15s.)

This is a selection of documents intended to illustrate the liturgical and doctrines of Baptism, Confirmation and the Eucharist throughout the last eighteen hundred years. The methods chosen are those of Father Denzinger. It is possible to regret that the extracts are so short, the annotation so slight and the dating and ascriptions at times provocatively positive. Still it remains a remarkable achievement to have compressed so much into so small a space and the documents are moderately representative and clearly translated. It is a pity that Father Palmer could not allow himself more space for his patristic excerpts, and it is only fair to add that most non-Catholic scholars will consider his selection to be tendentious.

GERVASE MATHEW, O.P.

PROBLEMS IN CANON LAW. By William Conway, D.D., D.C.L. (Brown & Nolan Ltd; 30s.)

PROBLEMS IN THEOLOGY, VOL. I: THE SACRAMENTS. By John Canon McCarthy, D.D. (Browne & Nolan Ltd; 40s.)

These two books are a selection from answers to questions given in the *Irish Ecclesiastical Record* over a period of fifteen years.

It may seem curious, if not useless, to republish answers to past problems, and if these volumes are looked on as handy books of reference in which to turn up the solution of a problem that has just arisen they would serve little use, for the present problem will seldom

ever be the same problem as that which arose previously, however similar at first sight; nor consequently will its solution be the same. Nevertheless we all know (or should do!) the exasperating feeling when faced with an actual problem, that if we could lay our hands on the right number of the *Irish Ecclesiastical Record* that something valuable has been said on the subject. Usually, however, the effort of searching through the past numbers is burdensome, and it is only too easy to be sure that it is in the missing number borrowed and not returned. These systematic presentations do enable us to find what we are looking for—namely, the application to a particular problem in a certain matter of the principles whose application will help us to solve our present problem, and for this reason these books are valuable for they do contain admirable presentations of the principles governing a multitude of points, and examples of their application to particular cases.

The titles of the two volumes, 'Problems in Theology . . . in Canon Law', imply a distinction of subject matter between Theology and Canon Law which is hardly present, particularly in the first volume which, although it contains some purely theological problems and many mixed ones, does deal with some that appear to be purely canonical as opposed to theology. Why, by the way, should faculties for a voyage by sea be a Theological problem, while those for a voyage by air be Canonical? It would seem that a 'problem' is Theological or Canonical according as to whether Dr Conway or Canon McCarthy undertook the original answer in the *Irish Ecclesiastical Record*. We look forward to the two companion volumes that are promised.

R.C.

CLAME IN THE MIND. By G. L. Phillips. (Longmans; 5s. 6d., or paper, 3s. 6d.)

This book by an Anglican has the laudable aim of putting the layman in touch with the writings of the early Fathers. Being no more than a first introduction, with useful hints for further reading, it is advisedly slight. But it is marred by an attempt, which obtrudes excessively, to destroy the important distinction between the inspired writings of the New Testament and the lesser writings, however great, of the Fathers. It is written in an engaging style, with many interesting sidelights on the lives and writings of Ignatius of Antioch, Justin Martyr, Clement of Rome, Tertullian, Clement of Alexandria and Origen, calculated to give the beginner a taste for more. But the whole bears so many traces of the aggressive protestant outlook of its author that Catholics must look elsewhere for a guide to the Fathers.

THE COMMUNICATION OF THE GOSPEL TO ILLITERATES. By H. R. Webb (S.C.M. Press; 7s. 6d.)

This book is primarily an account of the missionary work of a minister of the Dutch Reformed Church in Indonesia. It covers a period of some four years among a community comprising many thousands of nominal Christians: baptized, but largely uninstructed.

Funds were non-existent, man-power was slight, but a scheme of short courses of Bible study was begun: chosen texts were studied and discussed under group-leaders, each day's findings were pooled, and at the end of the course the members received their 'equipment'—duplicated sheets containing the questions debated, and a summary of the answers discovered.

But the work was soon found to be more and more hampered by the problem of illiteracy, and it became increasingly obvious that the missionary's work could not wait upon the spread of reading and writing. He decided to study the illiterates' own methods of communication, and to use his findings as the basis for a new approach to Bible study.

Once the investigations began, the missionary found that the position of teacher and taught were rapidly reversed: 'Many of these illiterates revealed themselves as true artists in observation and communication. . . . the Western missionary . . . realized . . . that he was a stunted poet, an intellectual with only *one* means of communication (through pale, abstract ideas) among imaginative artists who thought and spoke in colourful glowing pictures, actions and symbols.'

Working from this, the study courses were revised, and a method of symbolic and diagrammatic representation was evolved; the drawings were built up as the story was told, until finally a visual plan or record stood before these word-blind students.

In an interesting section the author examines the many modern methods of mass-communication, television, radio, film and press, and considers whether this term may not be a misnomer, since communication proper is a two-way process, and, consequently, whether the lack of funds which prevents their wide use in the mission field is really such a deprivation.

The diagrams and notes at the end could prove to be of great use to anyone concerned in the teaching of Scripture, particularly if the author's advice be borne in mind that 'they are not intended to be copied; they are only signposts and stimulants in the search for one's own way.'

ROSEMARY HEDDON